

THE JUVENILE INSTRUCTOR

ORGAN FOR YOUNG LATTER-DAY SAINTS.

HOLINESS TO THE LORD.

NO EXCELLENCE WITHOUT LABOR.

ALL THY GETTING GET UNDERSTANDING. Solomon.

PAUL. CORINTHIANS.

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A SWISS SCENE.

OUR engraving to-day is a very good representation of a scene in old Switzerland, and what will probably attract the attention of the young readers of the INSTRUCTOR the most on looking at the picture, is the curious shaped house which stands by the roadside. You would, however, be still more surprised, and some of you would even laugh, if you could enter such a Swiss hut as is to be found in some of the remote valleys and on the side hills of the Alps, and see the inside arrangements of these dwellings. No consideration seems to have been taken in regard to comfort and convenience, the greatest or only desire of the possessor being, apparently, to have a place to protect him and his family from the inclemencies of the weather, no matter what kind of a hole or shelter this might be.

Many of the cottages have no chimney at all, the cooking being done in an open fireplace, and the smoke finds its exit through the door, windows or other openings. In such houses the rooms have the appearance of a smoke-house more than of a dwelling house. The light and ventilation is very insufficient, the windows, as a rule, being few in number and very small, while oftentimes the roof extends nearly to the ground, thus excluding the light and fresh air which otherwise might enter the house.

The sleeping apartments are, in many cases, situated immediately under the roof, or in the garret, as we would call it, and very often have no window at all. The only entrance to these places is a hole cut in the floor, through which one ascends by standing on a chair or table and then giving a spring into the upper story.

In the country, the dwelling house and stable are generally built under one roof, and it is not a rare occurrence to find

the chickens making their home in the living rooms of the people, thus creating a smell which is anything but pleasant.

Most of the old farm houses are built of wood, some being covered with shingles, which are held in place by boards weighted down by heavy rocks. Others have tiles as covering, while a great number have merely straw and dirt.

Some of these cottages are situated far up on the sides of the hills and mountains and can only be reached by means of crooked and dangerous footpaths. Such homes are very unpleasant in the winter time, as the snow often covers the path, so that much labor is required to clear it again. There is also great danger from avalanches, which in the spring of the year often rush down the mountain sides, destroying everything that lies in the path.

History tells us that in early times, before the birth of our Savior, when an uncivilized race of people, called Helvetians, occupied Switzerland, the houses were composed of thatched straw or rushes, resting upon posts, and even villages and cities were built of such houses. Of course these dwellings

answered every purpose for which they were erected, being warm in winter, and during the summer out-door life was common. But when fire once got started in these houses they were soon destroyed, and whole villages were often burned to the ground.

At one time, about 50 B. C., the inhabitants purposely burned all their cities and villages to the number of twelve of the former and four hundred of the latter. The cause for this act was as follows:

Orgetorix, a very rich and ambitious man, desired, contrary to the custom and laws of his countrymen, to become king or ruler over the Helvetians, and, seeing no other way of



gaining his end, he proposed an emigration of the whole tribe to the neighboring country, which he said was much better suited to the wants of the people than the native land, and he hoped by this means to cause a war between the tribes, when he would have an opportunity to place himself at the head of the army. He succeeded in winning the people to his side, but before his desires were realized his plan was discovered, and in order to escape being burned to death, which was the penalty for his crime, he committed suicide in prison.

His people did not, however, relinquish the idea of emigrating, but put the same into execution, and, that all thoughts of a return to the old home might be banished from their minds, the houses were all destroyed by fire.

A host numbering three hundred and sixty-eight thousand souls started for the new home, but before going very far they were met by Cæsar, with a Roman army, defeated in a severe but well-fought battle and compelled to return to their old homes, as subjects to Roman power.

But of all those who had started on their journey with such bright hopes, not the third part of them lived to see the native land again.

Everything in the shape of dwellings having been destroyed before the emigration, new houses, villages and cities had to be erected, and many improvements were thereby introduced. Since that time changes have continually been taking place in the mode of building; but even now it can be said of many parts of this country that they are, in this direction, at least five hundred years behind the times.

In the cities and also in some parts of the country we find some fine buildings and it must not be supposed that the above remarks refer to all parts of this land, for there are some as nice cities and villages to be found here as in any country.

Perhaps some of the young folks will get the idea from the picture that there is some very fine and romantic scenery in Switzerland, and indeed this is a very correct idea. There is no country on the earth of which I have ever heard, that contains more beautiful scenery than does this land. Every school child has heard of the beautiful snow-capped Alps, the charming lakes and the dazzling glaciers of Switzerland, and often the desire expressed in childhood to see these sights is realized at a later date.

Probably some of those who read this article will yet have the privilege of viewing the beauties of this country, and of beholding the wickedness and poverty of its inhabitants; and although the beautiful sights may charm them, the fresh air of the mountains may strengthen and revive them, still, I think they will, one and all, join with me in saying, "There is no place like a home with the Saints of God in Utah."

UNFAITHFULNESS, evasion of duty, sloth and self-indulgence are everywhere the foes of happiness, and nowhere more surely than in the family. They are largely caused in the home circle by the unfair depreciation so frequently cast upon the share of labor that belongs to the wife and mother. Work that is undervalued or contemned is seldom done in the best manner, and so long as we measure the worth of labor only by the money that it will bring, we cannot expect to see the best possibilities of the family life realized.

To confound wealth with happiness, is to mistake the means for the end. You might as well fancy that a knife and fork will give you an appetite.

SUMMARY OF CORRESPONDENCE.

ELDERS W. C. BURTON and JAMES M. BARLOW, writing to the 15th Ward Sunday school from Morganton, Bark Co., North Carolina, July 4th, 1881, say:

"This being the nation's birthday, and feeling that our brethren and sisters would be pleased to learn of the welfare and success of two young schoolmates, we unite in sending you a few items of how we celebrated the Fourth, also concerning our missionary labors, and our feelings in regard to the work of God.

"Being very patriotic, we concluded to celebrate this all-important day by a grand and solemn procession, consisting of two tramps, highly decorated, not with stars and stripes, but with linen coats and straw hats, each bearing on his shoulder a banner in the shape of a valise and umbrella. Mounted on Shanks'-ponies, and armed to the teeth with the 'Bible for our weapon and truth for our shield,' the procession moved off. Our march consisted of sixteen long, weary miles, over a dusty road in the burning hot sun, thermometer being 101°. The procession was viewed with curiosity and suspicion as it moved through the streets of Morganton.

"By the side of a beautiful spring,
'Neath the shades of a spreading oak,
We partook of our 'barbecue dinner'
By putting snaps in a gourd to soak.

"Many are the times, as we 'March, march, along' o'er mountain and hill, and through dense forests, searching for the honest-in-heart, hunting them from every hill and 'out of the holes of the rocks,' that our minds revert to pleasant and agreeable hours enjoyed with you in the Sabbath school. Being deprived now of the privilege of meeting with those happy hearts and smiling faces, and hearing the sweet-toned voices chanting occasionally 'Tis our own Sunday School,' we can fully realize what it is to be so far from 'Our Mountain Home.' And, dear friends, the privileges and blessings you enjoy can only be fully appreciated by those who have been called upon to experience the contrary. No one can realize, to its full extent, the sweets of this life, till he has tasted the bitter.

"How thankful the children of the Latter-day Saints ought to feel, that they have pleasant homes and comfortable school-houses, in which to meet on the Sabbath morning, where they can be taught by the Saints of God in the ways of truth and holiness!

"Here, in this land, where darkness covers the earth and gross darkness the minds of the people (in fact, this is the condition of the whole world), we find no Sunday schools like ours, no people seeking to build each other up in their faith, and 'bearing one another's burdens;' but each man, people and priest alike, seeking his own aggrandizement.

"Tis true they have Sunday schools here, but they are conducted on a very poor plan. In many instances the teachers are just as ignorant as the people in regard to the true and legitimate meaning of the scriptures, which they teach pretty much altogether in their schools on the Sabbath.

"There are many good-meaning, honest-hearted people in this country who have a desire to do right, but being surrounded by bad influences continually, and not knowing how to serve God as they should, they are kept from embracing the truth. Many are deceived by false teachers, whose doctrines have lulled them to sleep.

"We go forth as sheep among wolves, putting our trust in God, the source of all blessings. We realize that we have the confidence of all the school, as well as the faith and prayers of all the Saints, for our success in assisting to

"Send the sound to the earth around,
From the rising to the setting of the sun."

"We are satisfied that, were it not for the support we obtain from our Heavenly Father through faith, we could never put up with the sneers and taunts of the world.

"We would especially exhort the young of the Ward to faith and good works, in improving the opportunities afforded them for acquiring knowledge and thus becoming great and useful members of the Church."

ELDER LORENZO HUNSAKER, writing to us from Whitten's Stand, Wayne Co., Tennessee, July 27th, 1881, says:

"At our conference held in April, Elder Spencer was released from the presidency of this conference, to return home. Hyrum Belnap was appointed to preside in his place. Under his wise supervision we have fourteen traveling Elders, who are actively engaged in carrying the glad tidings of salvation to the meek and honest-in-heart in this State.

"All are feeling well, and everything connected with the work seems to be in a prosperous condition.

"To one who has been raised in Zion, the contrast between the condition of the people of the world and that of the people of God, is quite discernable. Vice and evils of the foulest nature abound here, leading the young and tender minds on the road to degradation and ruin. Sabbath meetings are held but once a month, and there are but few Sabbath schools, and those poorly conducted; while Mutual Improvement and Primary Associations are entirely unknown.

"No inspired teachers to visit in the family circles, to heal up our wounds and bid all fears dispel.

"Such is the awful fallen condition of the sectarian world, without apostles, and prophets, shorn of all its 'pristine beauty,' possessing no order or system in their powerless institutions.

"Previous to my departure from home I had but a faint idea of the rights and privileges of the children of Zion, as compared with those of the world. With the advantages the former possess, we may anticipate to see a race of young men and women grow up, possessing sound minds and bright intellects, that will wield a power in the land and be prepared for every responsibility and trust that will eventually devolve upon them.

"The royal seed are few and scattering. Thousands believe our testimony, but, like the Scribes of old, dare not obey or confess it lest they become unpopular and thereby be shut out of their modern synagogues.

"During the year 1880 there were but five Elders in this conference. Sixty-five new members were received by baptism, while more than ninety emigrated to Colorado. During the present year the additions will exceed those of last year, owing to the increased number of laborers.

"The prospects are quite promising. Many are investigating and a few join the Church from time to time. Of late, we have encountered some little opposition coming from the hireling priests, together with their deluded followers.

"On the night of the 11th of June, while in Alabama, just below the Tennessee line, an attempt to mob was made while we were quietly reposing on our beds.

"We had a strong manifestation that something bad was about to transpire, and expressed our feelings to Mr. Woody, the man of the house. However, he laughed at our apprehensions, and stated that he did not think there were any such people in his country.

"At twelve o'clock the dog began to bark, and soon got into quite a rage. We heard a sudden noise as of the approach of horsemen, and a coarse, gruff voice enquiring if this was where Mr. Burr Woody lived. The party delivered a pitiful tale about getting lost in the woods, and being footsore, thirsty and half starved to death. They sent in their feeling petitions for a lodging and a bite to eat.

"Mr. Woody told them there was no room inside, but he would lend them clothing, so they could lie out in the entry.

"However, when he was in the act of opening the door, we called him to our bedside and told him to put out the light and not

allow them to come in. We each went to a door, while Mr. Woody took down his pistol, and refused to admit them.

"They labored hard trying to persuade him to open the door, which appeared to be their chief object.

"Seeing they could not prevail in that way, they tried to hire him, first offering five dollars and finally ten.

"Mr. Woody then ordered them to leave at once, for the door would not be opened till after sunrise.

"By this time they began to curse and swear, and announced their wicked intentions of having us if they were compelled to wait till morning.

"The captain gave alarm, by means of a whistle, and a great bustle ensued; guards were stationed at each door, who declared if the door was not opened they would burn the house and occupants to the ground. They also announced their intention of beginning their fiendish work by burning the corn-crib and stable.

"At this juncture, Woody gave them to understand that he knew their voices, and would have them arrested. This appeared to bluff them; they said 'there will be more nights than one, and if we don't get them to-night we will try another. If they wish to avoid danger they must never cross the Alabama line again.'

"We kept strict watch until daylight, when we stepped out of doors and found eight hickory clubs and several large rocks scattered over the door yard. A bunch of switches, about five feet long, were also found lying by the side of the road about half a mile from the plantation.

"At 11 o'clock a. m. several met at the Stump-hill Church House and swore if we undertook to hold forth there they would take up arms and drive us out of the country.

"Seeing the excitement, we sent a written notice to the effect that we would preach at Mr. Woody's, under the grove. A large crowd gathered, we exhorted them to repentance, testified of the restoration of the gospel, called their attention to the treatment we had received, and compared it to the course pursued by the enemies of the servants of God in former ages.

"Several of our friends were armed in case a raid might be brought against us during the services of the day. We left another appointment for the same place, which we have since filled. Three have made application for baptism, which we will attend to next Sabbath.

"This cowardly and unlawful undertaking has already resulted in much good, by arousing the sympathies of the people and thus leading them to investigate our principles.

"We know the Lord is with us and through His miraculous power, in answer to our feeble petitions, we were delivered from the cruel hands of some of our so-called Christian friends.

"We enjoy ourselves in our labors in spreading the principles of eternal truth, and although at times the future may appear dark and gloomy, yet we feel to look up and put our trust in God, who lightens our hearts and bids our fears depart.

"Being both young and inexperienced we feel to crave an interest in the faith and prayers of all the Saints, together with the little readers of the INSTRUCTOR, that we may be enabled to stand firm, and face the sneers and frowns of a fallen world.

"My companion, J. W. Thatcher, Jr., joins in deep sentiments of love to the Saints."

PRESIDENT HOWARD O. SPENCER writes from Orderville, Kane Co., Utah, July 14, 1881:

"We have been going to school in the Order since 1874, and, having some new lessons to learn, we have stuck to them with all we possessed in earthly riches, and by so doing we find where we stand in obtaining the heavenly blessings.

"We all can say none but the humble and meek will go to such a school as this and stick to it long before the god of this world will tempt them, and persuade them that his ways are the best. So he has persuaded many to leave and follow the traditions of our forefathers, which lead families, and towns, and

cities, and nations to divide for self-praise, and building up self-interest.

"Thus far we have been trying to tell Satan to get behind us, for his ways and the bondage he has brought the inhabitants of the earth under will never pay to follow, but the broad platform of union and doing away with the causes of trouble should be the motto of every Latter-day Saint. How to commence has been told every Latter-day Saint by our leaders in the priesthood.

"So far we have had no great quarreling over the land or water, or the cattle or sheep, or anything pertaining to this earth. Such property of this nature as we possess belongs to us only on conditions that we stay in this Ward, and have all things under the control of good men having the whole people or Ward to look after.

"We need not go over the ground of the past years of going to school, because if other Wards start with the same lessons they will all know as we know what it is to be in the Church, both temporally and spiritually. Why are we contending for such rights in the face of so enlightened an age? Because if we come under control we want the best of men to control us, and not those that follow self-interest.

"So far, our branches of labor have given employment for all our sons and daughters, that none can say to our Bishop, 'I lost my life or standing in the Church by being compelled to go away from home to find work.'

"We have but little to boast of only in the God of Heaven, and what He has revealed through His priesthood for all. How thankful we should be that we have the privilege of learning a few more lessons, and starting at the United Order! But how long it will take us to put ourselves and all branches of labor in order, is yet uncertain.

"Long Valley, so-called, is nothing more than a canyon. It is situated on the south fork of the Virgin River, some three hundred miles south, or west of south, of Salt Lake City. There are three settlements in it—Glendale, Orderville and Mt. Carmel."

THE SADDUCEES.

BY WILLIAM CLEGG.

THE exact time of the origin of the sect called the Sadducees is not a settled point, but in the time of the Savior they were a numerous and influential body among the Jews.

Their name seems to have been derived from the term *Zadok*, meaning just or righteous. In respect to their creed, they seem to have been considerably infidel towards some portions of the scriptures, particularly the prophets. They, however, very highly regarded the law of Moses, and, although they professed not to place much reliance upon the contents of the prophetic books, yet, strange to say, they watched over them and over the books of the law with extreme jealousy, lest, when new copies were made of them, the Pharisees should interpolate them with any of their traditions, or theological speculations, or leave out anything that did not suit them.

It would be hard to tell what kind of a Bible would have been handed down to us had not the Pharisees been curtailed by this wonderful, influential and critical sect.

Although it is true, as stated in the Book of Mormon, that many plain and precious things have been taken from the Bible, they had mostly, if not all, been done before the rise of this particular sect, who, undoubtedly, under the control of Divine Providence, prevented the "Stick of Judah" from being in a worse condition than it is found in to-day.

But the Pharisees were not to be altogether defeated by the Sadducees in getting their innovations before the people, for they would often read what was not there, inserting in the margin the words "read, but not written;" and when they

thought proper to leave out anything, would say, "written, but not read." In this manner, as Josephus says in his "Antiquities of the Jews," the Pharisees laid upon the people many observances not found in the law of Moses.

The Sadducees were men of high repute among the Jews for honor and integrity, and, on this account, acted in the capacity of judges and advocates among the community in general. They also believed in the freedom of the will. They appear to have had nothing to do with the condemnation and execution of Jesus, the high priests and Pharisees assuming that fearful responsibility.

The Savior seems to have very little fault to find with the Sadducees, further than to condemn and disprove their doctrine of no resurrection (as mentioned in *Matthew xxii.* 29-33, also *Mark, xii.* 24-28, where it is stated that Jesus had answered them well).

They seem to have treated the Savior with more than ordinary respect, calling him Master, and, evidently, considering him a sufficient authority on the subject of the resurrection. After this conversation with Jesus, little is heard or known of them any more. After the demolition of their principle tenet, by Jesus, they entirely disappeared within the first century of the Christian era.

THE LORD'S SUPPER.

BY ELDER GEO. REYNOLDS.

THE servants of the Lord, who preside over His Church in all the earth, have given to the children of the Saints the great privilege of partaking of the sacrament of the Lord's supper in their Sunday schools, under the direction of the local Bishop, or of such brethren as he, by virtue of his office, may appoint to act in his stead.

In order to partake of this sacred ordinance aright, acceptably to God and with benefit to ourselves, it is, beyond all doubt, necessary that we should have a proper understanding of its real nature and use.

We may consider it both emblematical and commemorative. The bread and wine of which we partake, are emblems of the Redeemer's crucified body and spilt blood, and the ordinance is commemorative of His mission, sufferings and death. For when, just previous to His betrayal by His apostate and traitor apostle, Judas, He instituted this sacrament, it is recorded that, "As they did eat, Jesus took bread and blessed it, and brake, and gave to them, and said, Take it and eat. Behold this is for you to do in remembrance of my body; for as oft as ye do this ye will remember this hour that I was with you. And He took the cup, and when He had given thanks, He gave it to them; and they all drank of it. And He said unto them, This is in remembrance of my blood which is shed for many, and the new testament which I give unto you; for of me ye shall bear record unto all the world. And as oft as ye do this ordinance, ye will remember me in this hour that I was with you, and drank with you of this cup, even the last time in my ministry. Verily I say unto you, Of this ye shall bear record; for I will no more drink of the fruit of the vine with you, until that day that I drink it new with you in the kingdom of God."

At these sad words, bearing record of the arrival of the hour of their parting, the disciples were "grieved, and wept over Him." And never since that memorable evening has the Church, when on earth, ceased to observe this commandment of her Lord. Ever since that day has this holy

sacrament been a memorial of the death of the Only Begotten Son of God, and the spirits of the Saints have been strengthened and refreshed by the recollection of the work done for them on Calvary, as the body is refreshed and strengthened by the bread and wine.

In this age of faithlessness and skepticism, when it is fashionable to believe only in that which can be proven like a problem in Euclid, the glorious results, to us and the whole world, of the mighty work done by our Savior in His advent among men and His torturing death upon the cross, are often, far too often, under-valued, too often not understood; not only indeed by those on whom the greater light of modern revelation has not shone, but also among the youth of God's own people, who should be walking in the light, and in the truth, and in the way pointed out and made manifest to us by God's own sacred word.

None, so well as us, should be able to appreciate, or so highly value the matchless sacrifice of the Lamb slain before the foundation of the world, without whose atonement we all should have been for ever subject to the bonds of sin, and in servitude to Satan, shut out from the presence of our Heavenly Father, and remaining the wretched creatures on whom the first and second deaths would both have power. But through the death of Jesus we become heirs to eternal life, and by obedience, inheritors of the kingdom of heaven.

In what frame of mind, then, should we partake of these sacred emblems? In careless indifference, in thoughtless formalism, in wayward levity?

Should our minds be wandering all over creation, resting for a moment here and there, on things worthy and things unworthy, as a bird flits from flower to flower?

Should our eyes be wide open, to watch every movement of those assembled with us, or to take mental inventory of their habiliments?

Should our tongues be laden with whispered small talk of walks, or rides, or visits; of hopes or fears; or expectations of business or pleasure?

No, most assuredly no. These have no concern, no relevancy here, when we are commemorating the death of Him, without whose aid we should have been forever outcasts from God; at whose death, indeed, all nature mourned and was convulsed. But by that body and blood whose emblems lie before us, we are redeemed and resurrected; and, if we will be, sanctified, purified and exalted.

Hence a calm, holy order should manifest itself in our actions. Quietude should reign in our thoughts, and stillness on our tongues; except it be that, as we partake, we unitedly raise the song of praise to give expression to our joy, or words to our gratitude.

The solemnities of the occasion should be upon us, and all our faculties should be centered in the consideration of that which we perform, and—mark it—of the covenant that we renew. For, be it remembered, by this act, this God-given ordinance, we witness unto Him that we remember the death of His Son, that we are willing to take upon us His name and keep His commandments, that we may have His Spirit to be with us to the end.

Such a covenant should not be made without care, without reflection, without faith.

If it so be that we have no such intentions, we mock God, we partake unworthily, we eat and drink condemnation to our own souls.

The oneness of the Saints is the delight of their God. When two or three in united faith and righteousness call upon

His name, He has promised to answer in blessings on their heads. Hence division is abhorrent to Him. And those who partake of this sacrament with feelings of wrath, of unkindness, of contention towards their brethren and sisters, are not acceptable to the Lord. He will not receive their sacrifice. It is not offered with clean hands and a contrite heart. It is rejected, as was Cain's, because it is offered neither in the spirit nor letter of God's law.

Therefore, such as partake unworthily—when hatred, animosity or unforgiveness rankle in the heart, eat and drink not to the forgiveness of their sins and the renewal of their spiritual life; not to their eternal growth, development and increase; but to their condemnation and destruction, if they repent not.

It is a solemn thing, thus Sabbath after Sabbath to come before the Lord, and covenant with the mighty Maker of the heavens and the earth to do His will. The responsibility is great, but the promise of aid is most abundant. Nevertheless it is a command of heaven that we should observe it, and he who does not, neglects God's word, and lays himself open to the greater condemnation. He may rightly fear that his spiritual health will decline, that his spiritual strength will depart; for he neglects the means provided by the Son of God to renew the life of the Spirit within him.

Let us then briefly review.

The Lord's supper is a sacrament of the Church, ordained by Christ Himself, as an emblem of His body and blood, and commemorative of His death.

In partaking of it, if we partake aright, we renew our covenant with God to serve Him, and He His covenant to save us.

If we partake unworthily we eat and drink condemnation to our own souls; but if worthily, we receive spiritual life and vigor.

When we partake, we should do so with our hearts and minds intent on the Author of our salvation, and on the work He performed for us. All frivolity of mind and unrest of body should be curbed and conquered, that we may the more perfectly and acceptably witness unto God and each other, the integrity of our devotion and the fullness of our love.

To the younger folks I, would say: When this important matter is being attended to, don't laugh, don't play, don't chat, don't move from your seats; but listen or think. Listen, if you are being instructed by one appointed to teach you, and think of God's goodness and mercy to you as a child of Zion, if no words of counsel or instruction are being given.

SCRIPTURE REFERENCES TO THE SACRAMENT OF THE LORD'S SUPPER.

NEW TESTAMENT.

Matthew xxvi. 26-29.	Acts ii. 46.
Mark xiv. 22-25.	Acts xx. 7.
Luke xxii. 17-20.	I. Corinthians xi. 23-30.

BOOK OF MORMON.

<i>Old Edition.</i>	<i>New Edition.</i>
III. Nephi viii. 6-9.	III. Nephi xviii. 1-31.
" " ix. 6.	" " xx. 1-9.
Moroni iv. 1.	Moroni iv. 1-3.
" v. 1.	" v. 1-2.
" vi. 1.	" vi. 5-9.

DOCTRINE AND COVENANTS.

<i>Old Edition.</i>	<i>New Edition.</i>
Section II. 22-23.	Section xx. 75-79.
" 1. 1.	" xxvii. 1-4.

The Juvenile Instructor.

GEORGE Q. CANNON, - - - EDITOR.

SALT LAKE CITY, AUGUST 15, 1881.

EDITORIAL THOUGHTS.

MOST of our readers have doubtless learned through the newspapers of the death of Elder William C. Staines, the Church Emigration Agent, which occurred in this city on the 3rd of the present month. He will be remembered by our readers as the writer of a series of articles of personal experience, published in Volume 15 of the INSTRUCTOR, and afterwards republished in the "String of Pearls," under the title of "Among the Poncas."

We are very glad that Brother Staines was induced to write that short account of his experience, especially as so little is known of his early life, even by his most intimate friends. Like many others of our most worthy Elders of experience, Brother Staines was exceedingly modest in regard to appearing in print. It was only after much persuasion and being impressed with the necessity of adding his mite to promote faith among the young, that he consented to write what he did.

We trust that some other Elders whose experience is worth relating, and which, if published, would tend to the same object, will be reminded by the death of Brother Staines of the duty they owe to posterity in this regard. Thousands of incidents in the lives of our Elders, many of them obscure Elders too, could be related, illustrating special providences in behalf of the Saints. The good to be accomplished by publishing such incidents, in establishing faith in the minds of the young, and inspiring them with the missionary spirit, cannot be estimated.

Brother Staines' whole life, had it been written up, would have read like a romance. It was fraught with interesting incidents, from which valuable lessons might have been drawn. We regret that more of them were not placed on record while he lived. Perhaps no better example could be offered to our youth than his life affords of what may be accomplished by devotion to principle, perseverance, cheerfulness and industry, under adverse circumstances.

Do any of our young readers feel discouraged on account of poor health or physical injuries? Brother Staines bore these without a murmur. President Joseph F. Smith stated when preaching his funeral sermon that Brother Staines once acknowledged to him that he had never drawn a breath for a great many years (he thought from the time he was a boy) without pain. And all who knew him are aware he was badly deformed, which, we understand, was the result of a fall received when he was about fifteen years of age. Yet who ever heard him complain? He was one of the most cheerful men we ever knew.

Do any of the young think it hard that they have poverty to contend with, and no relatives or friends of influence to help them along?

Brother Staines met and overcame these difficulties. Of his boyhood we know but little, except that he had to labor hard for a living. He joined the Church when but quite a youth, being the only one of his family to embrace the gospel. He came to America without a relative and without friends to rely upon. He made his way by his own exertions, and gained friends by his genial manners and his devotion to the truth.

He shrank from no labor, and hesitated at no sacrifice required of a Saint of God. Self-denial for a worthy cause, was to him a positive pleasure.

When a man was wanted to go with the warlike Poncas, to gain their friendship and prevent them from attacking the Saints while journeying to the mountains, Wm. C. Staines was the man to step forward for the service, at the peril of his life.

When a herdsman was wanted to look after the cattle during the first year after the arrival of the Saints in the Valley, Brother Staines was on hand; and he might have been found during those early days, wearing buckskin breeches and moccasins, of his own make, and herding stock in the region of the Cottonwoods.

He was ready for any emergency, and whatever labor he had to perform he did it with the same willing, whole-souled disposition. Whether laboring as an adobe-maker in the early settlement of the Valley, or representing the Church in negotiating with business men of the east, as emigration agent, in later years, he was always the same cheerful, genial, love-inspiring person.

Have any of our young readers felt the want of education, and mourned to think they were denied the privilege of schooling? Brother Staines felt that want too, but he did not cry over it. He made good use of his observing faculties. He stored his mind with useful, practical knowledge. He became a well informed man, a ready and polished public speaker and a most pleasing and entertaining conversationalist. A very intelligent gentleman from the east said of him: "Ah! I met one of your people—a Mr. Staines—on the cars, and spent a whole day in talking with him. He was splendid company, and a perfect cyclopaedia of information!"

He became an excellent business man, too, prompt and accurate in all his dealings, and a most useful member of society. If he did not become rich, he at least acquired a competence, and helped many others, in a quiet, unostentatious way. He was a generous man, but never paraded his generosity. He would "do good by stealth, and blush to find it fame."

A very worthy brother, who is an object of sympathy on account of his physical deformity, remarked to the writer while attending the funeral of Brother Staines, "He has slipped many a five dollar piece into my hand, and begged me to say nothing about it when I have proposed to make known his benevolence."

Our object in thus writing of the virtues of our departed brother, whom we so much respected, is not to sound his praise. He was a faithful man. Many other faithful men have died in our Church whose noble deeds and qualities have not been published. But we think it may be profitable to our young readers, so many of whom were acquainted with Brother Staines, to know a few of the obstacles he had to surmount to accomplish what he did in life.

The young should seek to emulate his perseverance, patience, cheerfulness, industry, benevolence and zeal. If they will do this, however unfavorable their present prospects may seem, they will find they can make themselves useful to and respected

by their fellow-beings in this life and gain a glorious reward in the life to come.

Before closing, we cannot refrain from relating an anecdote of Brother Staines, which may serve to illustrate the kindness of his heart and the strength of his will:

In the early settlement of Salt Lake City, during the season when water for irrigating was most scarce, a certain brother happened to be absent on a foreign mission, and Brother Staines took it upon himself to call upon his family occasionally to see if he could render them any assistance. Calling very early one morning, he found the missionary's aged and feeble mother laboring to make a dam in the water ditch in front of the residence. He kindly chided her for being out so early and engaged in such labor, when she replied that she could not bear to see the garden stuff dying for want of water, and yet every time they got it turned into their lot a disagreeable neighbor, living lower down the stream, came up and broke the dam.

"Well," said he, "you go into the house, and I will water your garden, and see that he don't break the dam, too."

He first made a good, strong dam by pushing the end of a slab into the ditch and shoveling soil in front of it, and went inside of the garden to regulate the water.

Scarcely had he done so, when he saw the burly neighbor rushing up the sidewalk with a hoe in his hand.

Brother Staines went outside and protested against his taking the water, asked him to look at the widow's perishing garden, and finally, when reason would not avail, attempted to prevent the removal of the dam by holding on to the slab.

His muscular antagonist, however, was too strong for him, and threw him and the slab, too, aside, and commenced hoeing the soil out of the ditch.

In a moment our friend was on the opposite side of the ditch doing his best to hoe it back in again; but he soon saw this would not do, for the soil was fast being washed away by the stream.

Not to be outdone in such an emergency, he conceived another idea. A short distance below the dam the ditch was quite narrow. Into the ditch he sprang, quick as thought, and, sitting down in the narrow part, he commenced clawing

the soil up around his body, thus forming an effectual dam. His huge opponent stood glaring upon him, with his hoe uplifted, as if tempted to strike him, till Brother Staines shook his fist at him and with all the vehemence that righteous indignation could inspire, shouted to him:

"Now, sir, this is *my dam*; and — you if you touch it."

The greedy man didn't touch it. He walked off, and left Brother Staines to water the garden in peace.

SOCRATES.

THE life history of great men and women is well worthy of attentive consideration, as we may gain increased knowledge of ourselves by our acquaintance with others. Although Socrates was born so long ago as four hundred and sixty-nine years before Christ, and lived in the city of Athens when institutions were very different to those of these days, human nature was the same then as now, and human actions were prompted by like motives. Thus we find that Socrates, when a young man, followed the business of a sculptor, the same that his father had practiced; and that in after life he turned his attention to the study of philosophy. When a youth he had associated with what we should call "men of thought" in our days—men who desired to understand the physical laws of creation.

Like many others who have excelled, Socrates had an idea that he had a special religious mission. This inspired him to action among his fellows as a teacher. He taught that which is useful to be taught now, and in all time: that "human things should be learned by diligence in study and investigation," and he discountenanced the wild speculations of would-be philosophers, who fancied they understood the mysteries of creation—the origin of things from water, fire and the elements.

He would say, in speaking of such philosophers: "Do these enquirers think they already know human affairs well enough, that they thus begin to meddle with divine?"



This was one among many improvements in the habits of thought taught by Socrates, who was the first to proclaim that "the proper study of mankind is man."

Those who are desirous of becoming further acquainted with the history of Socrates can do so by studying his writings. Of his private life but little is known, except that he had the usual education of an Athenian citizen, which consisted of a knowledge of his mother-tongue, the reading of the Greek poets, the elements of arithmetic, geometry and astronomy, as then known. He had been a soldier, in which capacity he was greatly extolled for his bravery and endurance.

In his habits of life he was simple and abstemious. His physical constitution was robust and capable of enduring the hardest military service. His endeavor seems to have been constantly to do good, by imparting of that knowledge, which he valued so highly, to others for the purpose of benefiting them. In this way he daily frequented the public market-place during the part of the day when it was most crowded, and "talked with anyone, young or old, rich or poor, that sought to address him, and in the hearing of all who chose to stand by."

He appears to have been, however, looked upon with jealousy and distrust; for, in the year 339, B. C., an indictment was preferred against him, and it was declared in the following terms: "Socrates is guilty of crime: first, for not worshipping the gods the city worships, and for introducing new divinities of his own; next, for corrupting the youth. The penalty due is death."

By the Athenian laws he was tried, judged guilty by a small majority of the citizen-judges, and sentenced to death.

Socrates died as he had lived: with dignity, taking the poison cup, when offered him, and drinking without perturbation or fear.

TO THE JUVENILES.

BY J. E. CARLISLE.

MY YOUNG FRIENDS:—

I am away from my Utah home, endeavoring to preach the gospel. A few thoughts come to my mind which I wish to give you through the INSTRUCTOR.

From where I am writing, I see a forest of trees. How noble they look, towering in the air! Some are dead—standing there, lifeless monuments of their former glory. Birds, of which there are a great variety, are singing their sweet songs.

Don't you often think of the beautiful things around you? Of the birds, of the trees and of the flowers? How they came there?

In the same garden grow a great many different kinds of plants and flowers. On the same plant are many colors.

On the same tree, by budding or grafting, grow early and late, sweet and sour apples. How wonderful!

From small seeds the trees and plants grow. Looking at them before they are put in the damp ground, we would think there was no life in them. Yet there is—a power that we know but little about—an influence at work that we do not understand.

We know that certain things are done. We know the tree increases in size; we know it gets some nourishment from the ground and some from the air. We call the roots its mouth and the leaves its lungs.

But what do we know about the laws that govern all these things? I can hardly express to you my idea of the amount of action taking place in this forest of trees. The sap is busy at work. The birds are flying to and fro. The little insects are performing their share, not forgetting the squirrels and other animals that abound. The oxygen is eating away the dead trees and limbs, and the air is stirring about. In the animals the blood is circulating.

Now, my young friends, do you not see the wisdom, power and goodness of God in all these things? Does not everything around you speak of Him?

How thankful we should be for all these things! We can show our thankfulness by doing what we can to please our Heavenly Father. He has given us a mind, so that we can learn many truths by study and by faith.

What should we do with this mind? Let it grow full of weeds?

"No," you will say.

What then?

Learn what God desires us to do. This we can know from His servants.

We learn from the Bible that God used to make known His will to men a great many years ago. He does so now. He thinks a great deal of us. He gives us laws which we should obey in order to please Him. In the Sabbath school is a good place to learn some of those laws.

The trees and plants are governed by certain laws. The INSTRUCTOR frequently contains articles on the laws of science.

By inspired men we are told that true science and religion belong together.

Let us search after all the laws of God, gain knowledge and faith and become useful in all good works.

JOTTINGS BY A YOUNG MISSIONARY.

BY STREBEN.

(Continued from page 172).

AFTER my return to Bern from the French part of Switzerland, I was engaged in attending to business as well as in visiting some of the branches of the conference. My experience in meeting with strangers as well as Saints was very valuable to me, and served to give me a stronger faith and testimony in the principles of the gospel.

The majority of the Saints showed an abiding faith in the promises of God, and by reason of this hope and confidence they were and are enabled to maintain their position, notwithstanding all their trials and persecutions by their so-called Christian opposers.

Very often our meetings were well attended by strangers, who, as a general thing, would listen attentively to the proclamation of the Elders. In nearly every instance they would declare their belief in the doctrines taught, but all their ardor and belief apparently vanished when they came in contact with their acquaintances, who, perhaps, had heard some terrible story about the "Mormons."

One Sunday, when traveling on the cars to a place where a meeting was to be held, I was made acquainted with the great prejudice which exists in the minds of many in regard to this work.

A traveling minister of the Evangelist denomination came into the car, and took a seat by my side. After the train

started he distributed some small pamphlets to the passengers, I, of course, receiving one also.

After glancing hastily through the small book, I inquired what a person was required to do in order to be saved. The preacher, somewhat surprised at my question, turned towards me and said, "You desire to make fun of me."

I assured him, however, that such was not my intention, and he thereupon told me that if I would read the Bible and believe on the Lord Jesus Christ, I would be saved.

I gave him to understand that I read the Bible almost daily, and as for the Savior, I was a firm believer in Him and His teachings. I further remarked that the Bible gives us to understand that faith alone is not sufficient to gain salvation, but repentance, baptism, and the laying on of hands are also absolutely necessary.

Such assertions astonished my companion, and although he was compelled to admit that such doctrines were taught by Jesus and His apostles, still he endeavored to escape the force of them by saying that such teachings were only necessary for the establishment of the Church, and then they were of no more use.

We argued for some time on the apostasy, restoration of the gospel, and various other subjects, and finally, my opposer began to question me as to what church I belonged.

"Are you a Baptist?" he asked.

I answered, "No."

"An Irvinianer?"

"No; I am a 'Mormon,' from America."

Upon hearing this last reply, my Christian (?) friend held up his hands in holy horror, exclaiming, "Were you a member of any other sect or party on the face of the earth, I would look upon you as a friend and converse with you as a brother; but with a Mormon I will have nothing to do, for a person belonging to such a church is entirely beneath my notice."

With this he gathered his parcels together, and moved to another part of the car where he thought himself secure from the attacks of "a 'Mormon' from America."

A number of passengers listened very attentively to the discussion, and were amused to see the discomfiture of the priest when he endeavored to argue against the doctrines of the scriptures. After the reverend gentleman's hasty retreat, a number expressed a desire to hear more of our religion and people, and thus an opportunity was presented of bearing testimony to the truth.

This is only one of the many instances which might be brought forward to show the prejudice which universally exists against the Latter-day Saints. But such feelings existed towards the Son of God, and the church established in ancient times by Him, and, therefore, we can expect nothing better in this age of wickedness and corruption. A terrible judgment, however, is pronounced upon those who hear the gospel of Jesus Christ, and still refuse to be obedient to the same. Their punishment is certain and severe.

There being a few Saints in the city of Lucerne, I had the opportunity of going there with one of the Elders to visit these scattered members, and we also had the pleasure of adding several members to the fold in this city.

There are a great many difficulties to be overcome in the proclaiming of the gospel in this place. One reason is, that the Catholic priests hold almost unbounded sway, both in religious and civil offices, and they work almost unceasingly in order to prevent the introduction of any other religion.

Another cause is, that the old Catholic traditions, customs and superstitions are still revered by the greater part of the population, and these are reasons for their looking with distrust and shyness upon anything which does not perfectly agree with their ideas and notions, which they received from their ancestors.

Still, this state of affairs cannot endure much longer, because the sound of the gospel must penetrate to the uttermost ends of the earth, and the Lord will open the way for the proclamation of the truth in this Catholic part of Switzerland, even if He must rouse the inhabitants to a sense of their error by His judgments.

He is, however, working quietly in the hearts of the people in Lucerne, as a goodly number of persons have already been baptized, and a number of others are investigating the principles of that doctrine which claims to be similar in every respect to the gospel taught by our Redeemer and His apostles.

Lucerne, the capital of a canton bearing the same name, is situated on the river Reuss, just as it emerges from the lake. The number of inhabitants is conceded to be about twenty thousand.

The well-preserved walls and watch towers, which were built in 1385, to protect the city from the invasion of the enemy, give an imposing appearance to the city, while the very picturesque and attractive location of the city and its surroundings, render it a pleasant place of resort for travelers and an attractive spot to inhabitants.

One of the principal attractions at this place is the Rigi, a mountain nearly 6,000 feet high, and to the summit of which a so-called cog-wheel railway has been built.

From this place the most beautiful view of Switzerland is to be had. Not only are the different chains of snow-capped Alps, together with the verdure-covered hills and valleys of this country presented to the astonished beholder, but the eye also reaches to the level plains of Germany. Such a view as is here beheld must be seen to be appreciated.

There are but very few objects of attraction in the city of Lucerne itself. There are some ancient churches and other edifices containing curiosities, such as are to be seen in nearly every other old city in this country.

One object, however, which is worthy of mention, is the "Dying Lion." This is a representation of a lion reclining in a grotto, transfixed by a lance, and sheltering the Bourbon lily with its paw. The whole image is 28 feet in length, and was hewn out of the natural sand-stone rock after a model by the celebrated Danish sculptor, Thorvaldsen.

It was executed to the memory of twenty-six officers and seven hundred and sixty soldiers of the Swiss guard, who fell in the defense of the Tuilleries, on the 10th of August, 1792.

(To be Continued.)

LITTLE SEEDS AND GREAT HARVESTS.—There is a way of doing good in the world, on a small scale, that is scarcely appreciated. A man who educates one child faithfully may effect a work of greater benevolence than one who has won the name of a philanthropist. The love concentrated on a family may produce richer fruits than that which embraces the world. Its action is more intense and invisible, but its results may go abroad and leaven the whole mass of a community.

A LITTLE method is worth a great deal of memory.

HISTORY OF THE CHURCH.

(Continued from page 176).

DURING the winter after his return from this mission, President Brigham Young was busily engaged in assisting the Prophet Joseph in the various labors which devolved upon him. He and Brothers Heber C. Kimball and Willard Richards had received their endowments previous to this mission. In the course of the winter he assisted in giving endowments to the other brethren of the Twelve, and several other Elders.

This was an important season. Joseph, impressed by the Spirit of the Lord to push the work ahead as fast as possible, was full of revelation and instruction, imparting a knowledge of new principles to the Elders, which were of great importance to them and to the world.

William and Wilson Law, the former a member of the First Presidency, William Marks, the President of the Stake, and other Elders, manifested a strong spirit of apostasy. They directed their shafts against Joseph, and it seemed, because of the power which was being manifested through the endowments, as though the devil and all his servants were stirred up with ten-fold violence to persecute the Saints, and to endeavor to take the life of the Prophet of God.

During this trying season, President Young was a great help and comfort to the Prophet. It was a time to call forth the energies and to exhibit the integrity of a man like him.

During the winter, the Prophet Joseph offered himself as a candidate for President of the United States. He published his "Views of the Powers and Policy of the Government of the United States," and at the April conference, 1844, three hundred and forty-four Elders volunteered to go on missions to preach the gospel, and circulate the "Views" among the people. These Elders were to labor under the direction of the Twelve Apostles.

On the 21st of May, Brother Brigham started, in company with Elders Heber C. Kimball and Lyman Wight, on this mission. He and the other Elders were very diligent in circulating a knowledge of Joseph's "Views."

The 27th of June, the day of the martyrdom of Joseph and Hyrum, he spent in Boston with Brother Woodruff, who accompanied him to the railroad station, as he was about to take the cars for Salem.

In the evening, while waiting in the depot, he felt a strange feeling of melancholy, so that he could not converse with any degree of pleasure. Not knowing anything concerning the tragedy enacted at that time at Carthage Jail, he could not assign any reason for his peculiar feelings.

In those days there were no telegraph lines, and but few railroads, to carry intelligence; consequently, it took a long time for news to travel from Nauvoo to the east.

It was not until the 16th of July that President Young heard concerning the martyrdom of the Prophet and Patriarch, from a source upon which he could rely. He was at the house of one of the brethren in Peterboro, New Hampshire, when a letter was read which one of the brethren had received from a resident of Nauvoo, giving the particulars of the murder of Joseph and Hyrum.

The first thing which President Young thought of when he heard the news, was whether Joseph had taken the keys of the kingdom with him from the earth. Brother Orson Pratt sat by his side at the time. Both were leaning back on their chairs.

Bringing his hand down upon his knee, President Young said, "The keys of the kingdom are all here with the Church."

The same day he received a letter from Brother Woodruff, confirming the news of the death of the Prophet and Patriarch; and he started for Boston, where he met Brothers Kimball and Woodruff. They had to wait about a week for the arrival of Lyman Wight.

They started from Boston on the 24th of July, and arrived at Nauvoo on the 6th of August. The joy that was felt by the Saints upon their arrival, was indescribable.

(To be Continued.)

GOD IN HISTORY.

BY J. A. L.

WE should never forget that the Lord overrules all things for the accomplishment of His purposes. We see the earth fitted up for the abode of man. So much being done for him, is evidence that he was created for a special purpose. Hence we may conclude that the seers and prophets, the statesmen and heroes of history, have not appeared on the stage of action by chance, but just at the time when and place where there was a work for them to do.

The Lord raised up Moses to be a deliverer and a law-giver to Israel. Joshua was ready at the proper time to lead them to victory, and became one of the martial heroes of history. When the ten tribes of Israel had forfeited their inheritance through wickedness, an Assyrian king and his hosts were at hand to carry them captive beyond the river and plant another people in their stead.

When the time came for the land of Judah to be made desolate, that it might enjoy its Sabbath, a conquering Nebuchadnezzar burned Jerusalem, and led its captive people to Babylon. When Babylon had filled up the measure of its iniquity, Cyrus, king of the Medes and Persians, had the will and the power to crush it. When the time came for Judah to return to build up the walls of Jerusalem, "the Lord stirred up the spirit of Cyrus to open the way. When the time came for the Medes and Persians to be humbled, Alexander of Macedonia, represented by the he goat in the visions of the prophet Daniel, came from the west, and the hosts of Persia fell before his small but well-appointed legions like grass before the mower's scythe.

The Lord has ever sent His prophets in time to warn His people of coming judgments for their wickedness. After doing their work they have disappeared. In latter times when the old despotisms of Europe needed crushing with an iron hand, that kings might learn that there is a God in heaven, Napoleon Bonaparte appeared on the theatre of action, clothed with terror and victory, to teach tyrants that they did not rule by divine right. Again, when, in accordance with the Lord's plans, the time came that a mighty nation should be raised up on the American continent, the continent was discovered and colonized. As the great struggle of these colonies, with the mother country for their rights, approached, Washington had been prepared for the great task of leading them through the fiery trial to victory. When the time fully came for the opening up of the dispensation of the fullness of times, the Prophet Joseph Smith, whose coming was predicted many hundred years before the birth of our Savior, was ready to receive the ministrations of angels, and the necessary instructions to prepare him for his great work.

History is full of evidences that God reigns, and that all things are the result of His care and design.

HAPPY BAND.

WORDS BY G. M. CLARKE.

MUSIC BY J. M. CHAMBERLAIN.

Allegretto.

mf We are the chosen of the Lord—Hap - py band; We are the children
of the Saints—Hand in hand; Singing sweet - ly songs of praise, Joy - ous - ly our
vo - ces raise, Glo - ry to these lat - ter days, Through the land.

Con spirito.

CHILDREN. Love the good, the e - vil shun, We'll go on as we've begun, We'll go on as we've begun,

CHORUS.

ADULTS.

ff Shout ho - san - nah to our King, Hal - le - lu - jah, hal - le - lu - jah,

Waiting for the Lord to come— Hal - le - lu - jah, a - - - men.

To the rock of life we cling— Hal - le - lu - jah, a - - - men.

Joseph taught our sires the way—
Blessed time;
Brigham schooled us to obey,
Line on line;
John, the prophet, now our head,
Love and kindness round him shed;
By example we are lead—
Love divine.

Though the world oppress us sore,
Have no fear; -
Truth shall reach the furthest shore
Pure and clear.

In the great millennial day
Righteousness shall bear the sway;
'Tis but short the time to stay—
Drawing near.

Zion's sons and daughters rise!
Watch and wait!
Ne'er be taken by surprise:
Don't be late;
Trim your lamps, the Lord is near,
For His messengers we hear;
Soon Messiah will appear,
Clad in state.

THE RECENT ANTI-"MORMON" CONVENTION.

BY JENKYN THOMAS.

SHADES of our fathers! their names I won't mention—
Did they ever dream of such a convention:
Of Methodists, Baptists, and Episcopalians
And that orthodox (?) crew, the proud Presbyterians?

What did they convene for? what roused so much ire?
Why do they threaten with powder and fire?
Is't the great "social evil" they're trying to quell?
Not much, sir; the sequel I shortly will tell:

The God of our fathers has promised of old
That in the last days He'll restore to His fold
Apostles and prophets, yea, men as of yore,
Who, like unto Daniel, men's threats should ignore.

The priesthood of heaven is feared on the earth;
'Tis the ax that cuts down every tree of no worth;
It's in powerful hands, it's edge is so keen—
Now that is the reason sectarians convene.

It severs in twain the old chain of tradition
That fetters men's souls, and leads to perdition
The lovers of lucre who string tight their purses,
And heap on their heads, not dollars, but curses.

Degenerate sons of most noble sires,
Would ye now rekindle the faggot and fires,
And bring forth the stretchers, the thumb-screw and rack,
Because in sound doctrine and truth ye do lack?

Bring forth your strong reasons, not cannon and ball;
Let truth be the standard—by truth stand or fall.
"To the law," says Isaiah, and divine testimony;
But, alas for the sects! those sustain polygamy.

O, why will men rage and imagine vain things
When a servant of God the true gospel brings,
And tells them of angels, of prophets and seers,
Which the world was bereft of for hundreds of years?

MEETING OF THE DESERET S. S. UNION.

ON Monday, August 1st, 1881, the regular monthly meeting of the Union was held in the Salt Lake Assembly Hall, assistant superintendent Geo. Goddard presiding.

The meeting opened with music by the combined choirs of the 14th and 15th Wards, led by Brothers H. Gardner and J. R. Morgan; and prayer by Elder F. A. Mitchell.

The minutes of the previous meeting were read and approved. Most of the City and several Country Wards were represented.

According to appointment, Elder George Reynolds delivered a short address on the ordinances of the Lord's Supper. It was moved and carried unanimously that the INSTRUCTOR be requested to publish it in full, with references to the passages in the Book of Mormon, Bible and Doctrine and Covenants, on the subject.

Superintendent William Willes recommended the brethren and sisters who were not acting as teachers, but able to do so, to offer their services in that capacity, as there is great call for help to educate the youth in our Sunday schools.

Counselor Joseph E. Taylor believed that to have a successful Sunday school, the officers and teachers should throw their whole heart into the work, and seek to win the affection

of their scholars, so that they may wield a stronger influence for their good. He felt a great interest in Sunday schools, and always made it a point to visit them when other duties would permit. He thought if more pains were taken in training the children to read and recite distinctly, and to modulate their voices properly, it would render their efforts much more pleasing in our Sunday school reviews.

Assistant superintendent Goddard referred to the subject that Brother Reynolds had treated upon. He was pleased to notice that so many are careful to receive the bread and water with the right hand, and to remove the glove when so doing. Said that children or others should not partake of it with hard feelings or anger in their hearts against any one. Children under eight years old may partake of it, but those over that age and not baptized, should not do so. He sustained the recommendation of Brother Willes to the Saints, to offer their services as teachers, as many more are needed, especially those adapted to teach singing and oral classes. He suggested that the superintendent of each school appoint two persons to start out in good time on Sunday morning, and visit one or more blocks as missionaries in trying to get all the children to attend Sunday school; and wished reports from the superintendents of their success at the next monthly meeting. He also suggested the general adoption of the plan of electing teachers and officers of Sunday schools yearly, in a similar manner to that adopted for officers of the Mutual Improvement Associations. He announced that a short lecture on oral teaching would be given at our next meeting, the name of lecturer to be published hereafter. In conclusion, he urged the holding of monthly meetings of the teachers in each Sunday school.

The 16th Ward Sunday school kindly consented to furnish music and doorkeepers at the next meeting. Adjourned to first Monday in September.

Benediction by Elder George C. Lambert.

DOUBLE CHARADE.

BY W. F. LEONARD.

My first sails on my fifth;
My second is preserved by my fourth;
My third describes the age of my sixth.

THE answer to the Enigma published in No. 14 is PLATE. We have received correct solutions from Christine Petersen, Huntsville; Sarah E. Justesen, Spring City; Eleanor Owens, Charles A. Workman, Virgen City; J. V. Bluth, Ogden; Mary Ann Graham, Honeyville; Sarah E. Richards, Farmington; Nellie Culmer, J. Swaner, J. W. Saunders, B. J. Beer, Salt Lake City.

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